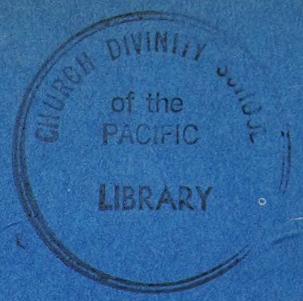
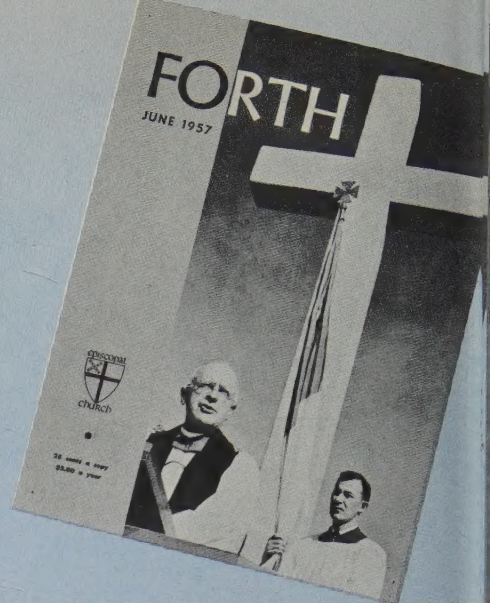


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JULY-AUGUST 1957



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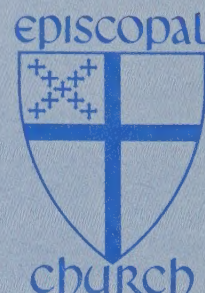
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Turning the Pages

OUR especial congratulations and good wishes go this month to the new president of the Associated Church Press, Peter Day, the distinguished editor of our contemporary, *The Living Church*. The Associated Church Press is an organization of periodicals published in the United States and Canada which are generally recognized as church publications. Most of the major periodicals of the Episcopal Church, including FORTH, are members of the Association, which seeks to promote acquaintance and fellowship and to foster helpfulness among the editors and publishers of its member publications.

FORTH is especially happy to welcome Mr. Day as president of this very useful organization.

An Index for FORTH

The increasing use of FORTH as a resource in all kinds of activities, church school classes, Auxiliary study groups, parish educational programs, has suggested the desirability of a general index. On page 32 of this issue we print an index for the past seven months, January, 1957 through the present issue. The next index will be printed in the December, 1957, number and will cover the last half of this year. Thereafter, if the index seems to meet a real need, it will be published regularly in the July-August and December issues of each year.

All-Parish Drive for FORTH

The junior high young people of Trinity Church, Beaver, Pa., the Rev. Eugene M. Chapman, rector, recently conducted an all-parish campaign for subscriptions to FORTH. The commissions which they earned on the forty-three subscriptions obtained were contributed to the parish building fund. Here is an idea for other young people's groups, who wish to spread information concerning the Church's work, and at the same time earn money for a worthy project. Subscription blanks and other promotional aids may be had on request.

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FORTH

VOL. 122 NO. 7
JULY-AUGUST 1957

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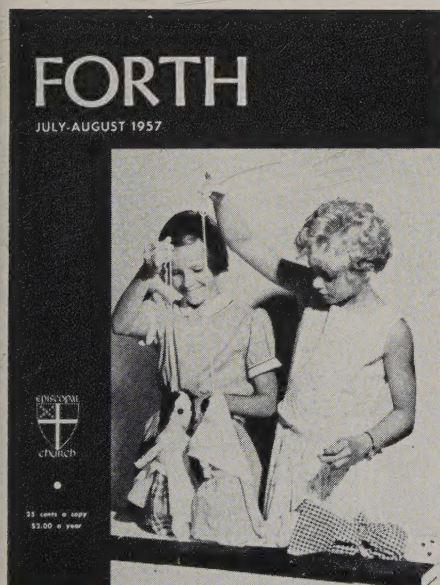
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On Your TV Screen

TV's Magic Mirrors

By the Rev. DANA F. KENNEDY

If ever there is a medium that places a premium on success, it is TV. The critics' accolades of "good," "uplifting," "intelligently done," make nice quotes for publicity blurbs about a TV show, but they hardly count in keeping the show on the air. Gargantuan audiences of 23,000,000 persons may watch a program, but this is all right only if no other show in competition with it has 23,100,000. On TV, second best is not good enough.

It is very disturbing to have old standbys that have been written up, promoted, discussed, taken for granted, suddenly announce they will not run on a regular schedule next year. It appears that TV's motto for its life span is, "Televised Today, Demised Tomorrow."

You can name the shows and stars that have shot starward into fame and seemed solidly fixed in the firmament of the broadcasting spectrum, but were not! Milton Berle, Red Buttons, Wally Cox's Mr. Peepers, Imogene Coca, Jackie Gleason, and Sid Caesar are a few.

This ephemeral life span of its stars and shows is far truer of TV than it is or has been of radio. I asked a broadcasting industry executive why this should be.

"It is the tremendous cost of TV," said he. "It has to get the top audience in order to justify its expense."

"But, can you really tell that one show gets a bigger audience than another? It seems to me I have heard that a number of top performers and station men decry the validity of the ratings," I prodded.

"Certainly you have," he admitted, "but," he added with pointed finality, "the sponsors believe in them."

continued on page 5



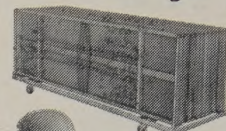
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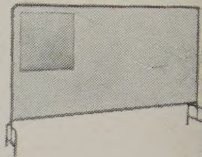
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JULY

Jamestown Festival

4 Independence Day
25 St. James

AUGUST

6 Transfiguration
24 St. Bartholomew
28 (through September 4)
National Canterbury Conference,
University of the South, Sewanee,
Tenn.

SEPTEMBER

Jamestown Festival

2 Labor Day
14-18 House of Bishops Meeting, Se-
wanee, Tenn.
18, 20, 21 Ember Days
21 St. Matthew
29 St. Michael and All Angels.
Twentieth Anniversary consecra-
tion of the Rt. Rev. Goodrich
Robert Fenner, Bishop of Kansas

On Your TV Screen

continued from page 4

"But," I pressed the question again, "can you really tell the difference between 22.2 and 22.6 millions of viewers watching rival giants on the networks?" The consensus of the thought was that the difference of a few decimal points for a one-time measuring of two shows at the same hour was indecisive, but a two or three-point difference over a period of time established a *trend* and that was decisive.

I gleaned some interesting facets about TV research—this method which determines so much of program destiny. It is based on the premise that if one samples the viewing habits of a small carefully selected cross section of a community, a region, or the whole nation, he can take the results and magnify them to communal, regional, or national dimensions confident that the habits of his sample are the same as the habits of the larger whole.

There is no question that the TV industry believes this is true. They spend hundreds of thousands of dollars for this information. Indeed, research is so expensive that no one of

continued on page 27

Many Churches have This problem . . .

will you help solve it?



The church pictured above has a problem because it needs repairs and does not have sufficient money to make them. Many other Episcopal churches have problems because they are only partially built, and there are no more funds available to complete them.

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The Demand for Heroism

JAMESTOWN FESTIVAL ADDRESS BY THE RT. REV. HENRY KNOX SHERRILL,

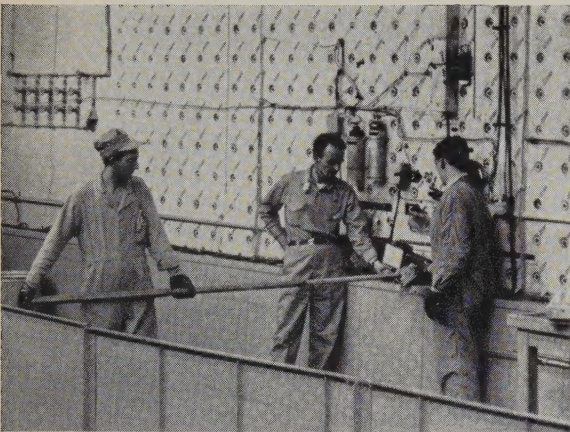
PRESIDING BISHOP, AT BRUTON PARISH CHURCH, WILLIAMSBURG, VA.

RECENTLY we were privileged to have an inspiring commemoration at Cape Henry (Virginia) of the landing of that small but intrepid group which came from England to these shores three hundred-fifty years ago. We do not know why all of them came. Some of them came, no doubt, because of a desire for sudden riches. Certainly Chaplain Hunt (FORTH, April, page 9) came for only one reason and that was to administer to the spiritual need of this company. But whatever their motives, certainly they did not face the dangers of the great deep, the perils of an unknown shore, the danger of an attack from enemy forces because they hoped to find some kind of security. Today that is a word we hear on almost everyone's lips. Social security, health security, war security, peace security—it seems to be the dominant motive which lies behind so much of what we do and think and are.

Now, the real truth of the matter is there are very few peoples in the world who even think of security in that sense because there is no hope of it. If you were a little child in most of the nations in Asia you would be thankful to exist. At a meeting of the World Council of Churches held last summer, a representative from Pakistan told us that the normal life expectancy of anyone in Pakistan was twenty-eight years. He said that means that college graduates in most Western countries would have an expectancy of perhaps seven more years of life. It has been my experience to travel in many areas of the world, some of them behind the Iron Curtain, and their people are content to live from day to day free for the moment from secret police or from imprisonment or from some kind of want.

Such conditions have been true of most people in all ages. I am not sure that this type of life may not be deeply true of certain aspects of religion. We have here no continuing city, we are all pilgrims and sojourners. I am not unrealistic enough either in my own life or in realizing the needs of others to inveigh too heavily against the desire for security. Certainly, it is a normal desire on the part of everyone yet it seems clear to me that it is a passion which is becoming a spiritual danger in our American life as we face our perplexities and problems today.

Most of our advertising either over the television or the radio or in the monthly or daily press tries to tell you how to avoid some misfortune. To be secure, use this toothpaste or that lotion or read this book or do this thing, and then life will become greatly improved for you. I have been associated with the medical profession most of my life, and what I say is no criticism in



Wide World

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graphite blocks of atomic reactor pile . . .
Problem of progress or destruction
must be met with spirit of daring and adventure



Federation of Malaya

The uncharted sea of human relationships . . .
Freedom cannot be rammed into people.
We need a compassion and assurance
that we are not afraid of others
who, just as we are, are the children of God.

any sense of that profession, but as I read reports of medical conventions and of popular articles on medicine in the press, I would be afraid to eat anything. And so, we are building up from perfectly understandable motives a kind of fear—a fear of ultimate destruction, a fear of disease, a fear of failure. There are many seriously ill people in our midst, but I am confident there are a great many people who are not as ill as they think they are from nervous or other strain. In our way of thinking and of living today, almost anything which seems to call for any unhappiness is something which is to be avoided at all costs. I need not belabor this point because it seems to me it is so evident.

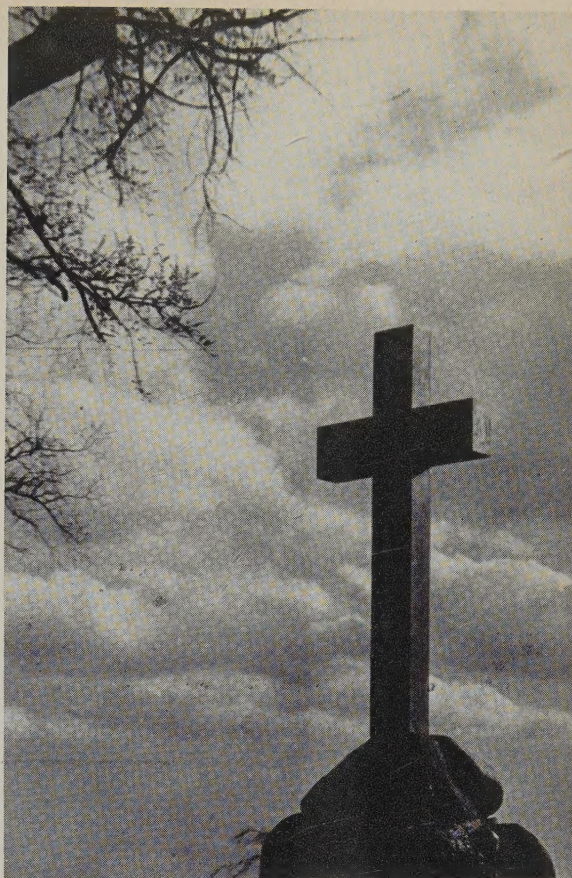
Now religion is being mobilized in this particular endeavor, and I am inclined to think in an entirely false way. Let any book on religion have the word “peace” in its title, and it is bound to sell. Let anyone in the religious field try to give any cure for anxiety, and at once there is a tremendous response. I believe profoundly, do not misunderstand me, in the great service that psychiatry has brought to human life, but I am not sure that everyone who is practicing so-called counseling has either the knowledge or the understanding or even the spiritual fortitude to act in that capacity. For religion and the Christian religion must be something infinitely deeper than making the successful feel more successful or something very much more vital than trying to cheer up those who are facing hard situations. That is really a parody of what Christ demanded of His Disciples.

There is a note of heroism and of high adventure in Christianity at the best. If a man will come after Me, let him deny himself. Let him take up his cross and follow Me. The basis of our religion is the fact that a Young Man did not think of Himself. He was not willing to stay in the green fields of Galilee, but he steadfastly set his face to go to Jerusalem to die upon a cross.

Psychiatrists have been saying that religion has no reality because it is the product of wishful thinking. The people are defeated by the reality of the world in which they find themselves. They cannot be stoical enough to face this situation and so they have to invent a god of comfort and of peace and of encouragement in order to be able to face the test of life. That is what many people attacking religion have said, and I am a little afraid that many of us are justifying their criticism.

As I understand Christianity at its noblest, it is a St. Paul, making a terrific decision, breaking with his past, giving himself finally to the death for a cause, facing

continued on page 28



Cross at Richmond, Va., commemorates earlier cross erected by Captain Christopher Newport and John Smith in June, 1607. Before us today, as was true of our forbears, there are many uncharted seas.

FORTH

JULY-AUGUST 1957

VOL. 122 NO. 7

Tomorrow's Sei Ko Kwai

AS RECONSTRUCTION NEARS COMPLETION THE INDEPENDENT JAPANESE CHURCH PLANS FOR THE FUTURE

By Cynthia McEvoy Boyer

ON December 18, 1956, Japan was received into full membership in the United Nations. This step completed the restoration of a traditionally proud and independent country to a position of respect among the nations of the world.

Today Japan must be described as almost schizophrenic, torn between the traditions of its ancient and artistic culture and the technological developments that it has absorbed with such astonishing rapidity from the West. In less than a century Japan emerged from two hundred years of seclusion to a position of military supremacy in Asia. Then Japan crumbled. Western technology had failed, her own gods had failed, and there was nothing left.

The Japanese undertook the task of rebuilding, for Japan has always rebuilt after a catastrophe, but today there is nothing for the Japanese to believe in. Ninety million people crammed into an area smaller than California, the Japanese are desperately in need of a faith.

It is said that the phoenix lives for five hundred years, then dies in flames to rise again out of its own ashes. The story of the phoenix is an ancient one that was used by the early Christians as a symbol of the Resurrection. The figure of the phoenix seems appropriate for describing the *Nippon Sei Ko Kwai*, the Holy Catholic Church in Japan. This branch of the Anglican Communion, almost totally destroyed in World War II, has risen slowly,



Tub-time in a mining camp . . .
In Japanese society of closely-knit families, family evangelism evokes wide response.

Fifty per cent of the Japanese are farmers, but only two per cent of the farmers are Christian. Church must reach agricultural and industrial workers as well as the intelligentsia.

painfully at first, from ashes to soar once again with radiance and hope to proclaim God's will to Japan.

Today the difficult process of reconstruction is nearing completion, churches are rebuilt, institutions firmly re-established. A *Nippon Sei Ko Kwai* that is entirely Japanese is the result of years of trial. It is the prayer of the entire Anglican Communion that the *Sei Ko Kwai's* baptism by fire is now complete and that, like the phoenix, the Church in Japan may enjoy five hundred years of unbroken peace.

In numbers the *Sei Ko Kwai* is pitifully small. The Christian community in Japan is generally defined as "less than one-half of one per cent of the population." There are about half a million Christians and of these less than forty thousand belong to the *Sei Ko Kwai*. Yet the guiding spirit of the Church in Japan is a "still, small voice" that has the power to save not only Japan, but the world.

The nation of Japan has made a remarkable economic recovery since the war with production approaching a new high and exports greatly increased. Undoubtedly the greatest problem confronting Japan is that of overpopulation. The fall of the Japanese overseas empire has reduced Japan by more than a half. At the same time, a very high birth rate together with a longer life expectancy have resulted in a population increase of a million each year.



• This article is from the new National Council publication about Japan, *Rise as the Phoenix* (75 cents) by MRS. DONALD BOYER who recently spent two years teaching English in Japan where she became acquainted with many of the Church's missionaries.



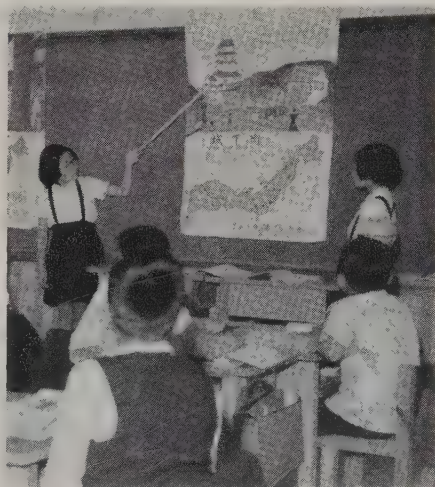
The Rt. Rev. Michael H. Yashiro,
Presiding Bishop of
the Nippon Sei Ko Kai,
reads from Japanese Prayer Book

Historic missionary emphasis
has been on the Church's schools.
More than half
Japan's share
of Builders for Christ
went to educational institutions

communism. All seem to be growing, and all deny the Christian way of life. Eager, well-educated, and jobless, the young people are especially vulnerable to ideas most despised by the West, particularly Marxist doctrines. The communists in Japan have made extravagant promises which, despite their emptiness and futility, appeal to the most immediate concerns of the youth of Japan: ready markets in Red China, jobs, equality of wages, and economic prosperity for all.

A Japanese Christian, writing on communism, pointed out that freedom from present material needs is a great deal more important to a hungry Japanese than the freedom of the individual personality that Western ideology, and especially Christianity, holds so dear. It is to be hoped that a free Japan can somehow indicate the true meaning of freedom, and here is a tiny place where Christian voters and Diet members can help.

It is also to be hoped that the Church's institutions can serve to relieve somewhat the hunger and



want of the people with whom it comes in contact, to prove that Christianity, although other-worldly, can meet this world's needs as well.

One young man sought desperately to learn more about "Christianism." Stated as bluntly as this, the problem is less difficult, for it is possible to explain that the faith of Christ is a gift from God to man, rather than a man-made doctrine or set of principles. Nevertheless, the question of isms is one of the most difficult problems confronting the Church in Japan.

Christianity in Japan cannot become complacent, even for a moment, when there remains such an overwhelming need for the message of Christ. The *Sei Ko Kwai* must look ahead and build for the future. One demand on the Church from within might be called a re-evaluation of strategy.

The historic emphasis of the foreign missionaries was on the program of the Church's colleges and schools. Even in this present day the Church abroad has been concerned about educational institutions. More than half of the BUILDERS FOR CHRIST fund, \$625,000 designated by the American Church for work in Japan, went to various educational institutions. These institutions are vital in the preparation of young leaders.

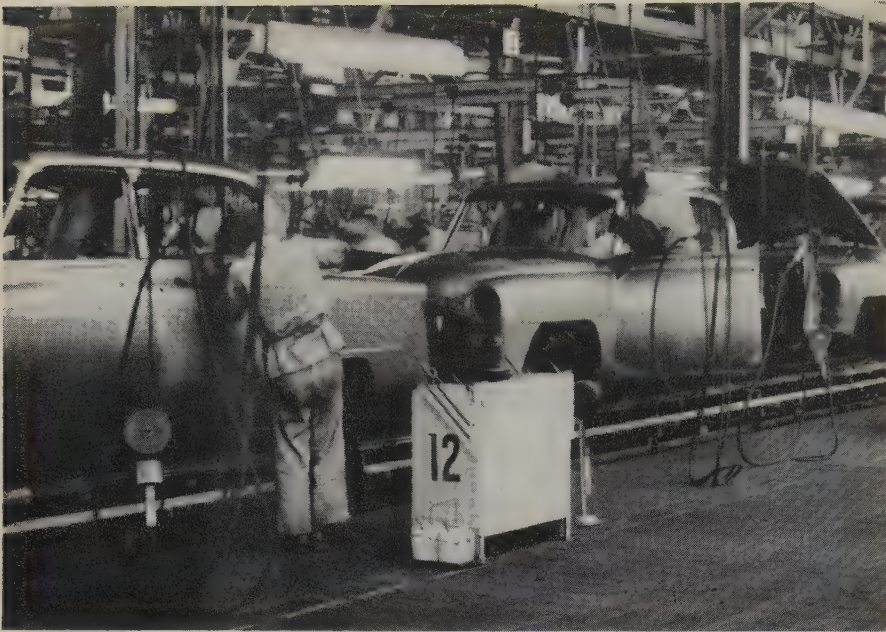
A comparison between the occupations of the Japanese people and the occupations of Japanese Christians, however, is revealing. Fifty per cent of the Japanese are farmers, but only two per cent of the Christians are farmers. Twenty-seven per cent of the Japanese are laborers, only three per cent of the Christians are laborers. Twenty per cent of the Japanese belong to the intelligentsia, but they make up almost ninety-five per cent of the Japanese Christians. This fact may make for a highly sophisticated Christian community in Japan, but it means that the Church is not reaching all the people who need it and are needed by it.

Agricultural stations on the order of the Kiyosato Educational Experiment Project and the Tarumi Rural Center should be encouraged. Clergymen must be willing to live in farming and fishing villages, working side by side with the people and entering into their daily lives.

Social services in industrial areas are important and necessary, and another dimension of work with industrial laborers—vocational evangelism. This might be described as taking a leaf from the communists' book and forming Christian groups in factories and offices. Many a missionary quickly finds himself teaching English in a factory, and Bible classes are just as easily arranged.

In the realm of education, more could be done to approach government schools. The Christian Student Center at the University of Hokkaido

continued on next page



Japan Consulate General

Missionaries who teach English in factories could inaugurate Bible classes

Tomorrow's Sei Ko Kwai continued

(FORTH, February, 1955, page 8) is only a beginning in this area. The placement of Christian teachers in government institutions presents the challenge of demonstrating Christianity constantly as a way of life, thus manifesting its validity to the finest of Japan's young people.

Ever present is the need for new young clergy, alert to the needs of their people and quietly aggressive.

Two more aspects of the work of the *Sei Ko Kwai* that should be stressed are laymen's groups and family evangelism. The Hon. Francis B. Sayre (FORTH, March, 1954, page 19), who went to Japan as the Presiding Bishop's personal representative for a year, helped to start a laymen's movement. There is strong Christian laity in Japan. The Diet always includes from twelve to fifteen Christians, a disproportionately large number, and Christians are to be found in places of leadership in all professions to form a nucleus for such a movement.

The extremely tight structure of Japanese society under the family system should be used by the Church. In the city of Niigata, an organized program of family evangelism, in which church people invited their neighbors in to learn more about their faith, evoked a wide response.

The great strength of the *Nippon*

Sei Ko Kwai lies in the fact that it is an independent, self-governing Church. Christianity, too long identified as a foreign ideology, has been freed from national barriers, and the Church can develop its own traditions in Japan.

The Church in America has three things to offer the *Sei Ko Kwai*:

Missionaries to share the task of presenting the Christian message to Japan.

Financial assistance for the Church in a land where poverty and disaster are commonplace.

Constant and devout prayers on behalf of the Church—gifts that can be freely given for the strengthening of the *Sei Ko Kwai* and for the advancement of God's Kingdom in this world.

One hundred years ago on December 7, 1857, the first worship service according to the Book of Common Prayer was read in Japan, and two years later the first Episcopal missionaries were transferred from China to Japan.

In speaking of the extensive plans for the centennial of the *Sei Ko Kwai*, Bishop Yashiro said, "Our centennial movement must begin with self-examination and true sorrow and repentance for what we have left undone. If there is no repentance our centenary movement will consist merely of building projects and memorial halls on the one side and meaningless jubilation on the other.

"I am sure that the missionary bishops who were our predecessors will not be happy to have halls built in their memory if we neglect the great task of bringing the souls of our countrymen to Our Lord, which was the main purpose of their sacrifice and labor in this land."

Here is the faith built on humility and quiet determination that will lead the Church in Japan ever closer to the realization of the Will of God.



Church's institutions prove that Christianity can meet this world's needs

St. Trumwin's
was caught
in the squeeze



A JOB FOR GEORGE

St. Trumwin's Recipe for Recruiting

THE Bishop didn't say it. For a moment he was tempted, but when he looked into the honest, worried eyes of George Fanfarronade, junior warden and key layman at St. Trumwin's, he didn't. Instead, he reassured Mr. Fanfarronade that he was doing everything he could to find a priest for St. Trumwin's, praised the fine job the parishioners of St. Trumwin's were doing in carrying on without a rector, and explained again that there was a shortage of 806 parochial clergy in the Episcopal Church and that St. Trumwin's, unfortunately, had been caught in the squeeze.

What the Bishop didn't say was: "What makes you think there is a priest who should come to you people? St. Trumwin's has been a parish for more than fifty years—and you've never once presented a single candidate for the priesthood! Your young men have become doctors, lawyers, engineers, businessmen—not one of them has chosen the Church! What makes you think some other parish should supply you?"

He didn't say it because he knew that George Fanfarronade would have looked back at him with the shocked innocence of a man unjustly accused. It had never occurred to

the members of St. Trumwin's that they had a responsibility to encourage young men in the parish to study for the priesthood. Calls to the ministry came from God, didn't they? Was it St. Trumwin's fault that God hadn't called any of their boys? And, as far as girls went—what was there for a bright girl, who'd gone to college, to do in the Church?

After George Fanfarronade left the diocesan office building the Bishop picked up a thickish, mimeographed pamphlet half buried under the papers on his desk. Its title page read: "A Program of Recruiting for

continued on next page



The Bishop didn't say it . . .

A Job for George continued

the Ordained Ministry and Professional Church Work—designed to assist you in interpreting the ministry to all people and in guiding those whom God calls for special work in His Church that they may find their right vocation.” It had been sent to all dioceses by the National Council’s Committee on Recruiting. With George Fanfarronade’s face, superimposed on the Gothic facade of St. Trumwin’s, at the back of his mind, the Bishop began to turn its pages.

And, not long after, something began to happen in the diocese.

The way it began at St. Trumwin’s was fairly typical. A priest from a parish across town had stretched his busy schedule to give instructions to St. Trumwin’s confirmation class, and one of them was young Andy Fanfarronade. George, his wife, Nancy, and their teen-aged daughter, Jarte, sat in the pews behind the garden of white veils, craning to catch an occasional glimpse of Andy in his fresh white suit. The Bishop’s sermon, they supposed, would be keyed to Andy and the other confirmands, dealing with their new life as full-fledged Episcopalians. They were a little surprised when the Bishop began to talk about vocation—not only the vocation of every Christian lay-

man, but the particular vocation to the priesthood, or to full-time service in the Church. And they were more surprised to find that some of it was aimed at them—the parents and friends who were in a position to influence young people making decisions about their life work.

George felt just a little uneasy. Andy, as he and Nancy had reported with a shade of amusement to friends and relatives, had really “eaten up” the confirmation instructions. He had waited eagerly from week to week, had even done some extra outside reading. He had always liked being an altar boy, but now the Church seemed to be a much more important thing in his life. He had asked some searching questions about the visiting clergyman, what he did all day, where he had gone to school, and had hinted—very reticently for Andy—that he might like to be a priest.

George and Nancy had been careful not to say anything to dampen Andy’s enthusiasm. They wanted him to be a good Churchman, to respect its clergy, and to work for the growth and strength of St. Trumwin’s or whatever parish he might eventually join. But they had maintained a delicate silence when he

mentioned a pull toward the priesthood. Andy had plenty of time to make up his mind, they told themselves—but George had to remember, a few months back, when Andy had talked briefly about being a doctor, he had been quick enough to point out that it was a wonderful profession, how doctors served humanity—and how much money they made.

When the Bishop announced, near the end of his sermon, that he would be available that afternoon for individual conferences with young people who might like to ask about church vocations, George and Nancy knew what to expect. When Andy dashed back to them after the service and told them he was going to see the Bishop, they found that they were almost pleased. But when, at the church door, the Bishop stopped George in mid-handshake and asked him to serve on the new diocesan recruiting committee, George stifled a splutter. He was rummaging frantically for a diplomatic-sounding “no” when a glint of sunlight on one of the windows of the empty rectory across the street caught his eye.

On Wednesday night he reported at the diocesan building for his first committee meeting.

His fellow committee members were both clergymen and lay men and women. Most of them represented departments of the diocese—such as Christian education, Christian social relations, laymen’s work, college work, youth work. The Dioc-



George began to understand



"What shall I do with my life?"

esan Program of Recruiting was a bare, black and white skeleton that they had to flesh with diocesan and parish activity. It was a big job—but it had to be done if empty pulpits like St. Trumwin's were to be filled, if professional church workers were to be on hand to support priests in what they were trying to do. No one—certainly not George Fanfarronade—believed that God intended the diocese to be understaffed, its work hampered by insufficient personnel. But as George began to understand with a sharp clarity, a boy or girl must be taught to recognize God's call when it comes, and encouraged to accept it, not turn from it with the free will also given by God.

First, they planned conferences. There was to be one series of conferences for the clergy, professional lay workers, and the lay leaders of the diocese. Often, as he drove home after the project got underway, George found his mind chewing over some of the topics the Program of Recruiting suggested for discussion: Nature and Function of the Ordained Ministry—its relation to the lay ministry, to other ministers not apostolically ordained; Responsibility for Recruiting on the part of the bishop, priest, counsellor, parent, friend; "nature of work," "call," "worthiness," "sacrifice," "commitment,"—what should be said about them? He found himself picturing Andy as a priest, or a Church Army officer, imagining Jane in the habit of a nun, or working beside a minister in a parish.

Andy wasn't quite old enough yet for some of the other conferences they blueprinted, but George knew Jane would be eager to go to them. They would be annual affairs, on the diocesan and area level, for Churchmen and Churchwomen of high school, college and post-college age, and they would center around subjects like Christian Vocation, the Ministry, or Lay Vocations in the Church. When he told Jane about the Christmas vacation dinner meetings the committee also had in mind, for young people of individual parishes or groups from neighboring churches, she hailed the idea with "Swell!"

She liked the social aspect of getting together with other between-term students for a gala dinner, hinging on a program that answered questions like "what do missionaries do?", "What is the work of a hospital chaplain?", "What is the monastic life?", "What is a seminary?", or "How are men called to the office and work of a priest?"

Jane jumped the gun on one of the committee's suggestions. "Why can't we have a speaker on church work at the YPF some night?" she said. George saw how large the question "What shall I do with my life?" loomed in the consciousness of teenagers like Jane and her friends. At the next committee meeting he said an extra word in endorsement of their plan to co-operate with vocational guidance facilities in the schools and colleges of the com-

munity, and to establish counselling services to help young people think out their Christian calling. The church school teachers in the group resolved to drop a provocative word on vocation into their class sessions whenever they could see or make an opportunity.

Jane and Andy were in the throes of a debate—what to do with their summer vacations. Andy had about decided on a Church-sponsored summer camp—and George's committee was making a decision, too, in regard to that same camp and others like it. They were selecting the staff members to be designated by a new title, advisor in Christian vocation. It had to be someone wide awake, alerted to watch for any sign of interest in church work among the campers, and able to supply the enthusiasm-enriched information that would nourish it. The same post was to be filled at all of the regularly scheduled conferences for young people of high school and college age in the diocese.

Jane wanted a useful summer. She thought she might like to go to a work camp, or help with children at one of the city's big, downtown parishes. George and Nancy knew that a summer spent in actual church work was one of the surest ways to test a possible vocation, and at St. Trumwin's George publicized openings for summer work that he had heard about through the committee.

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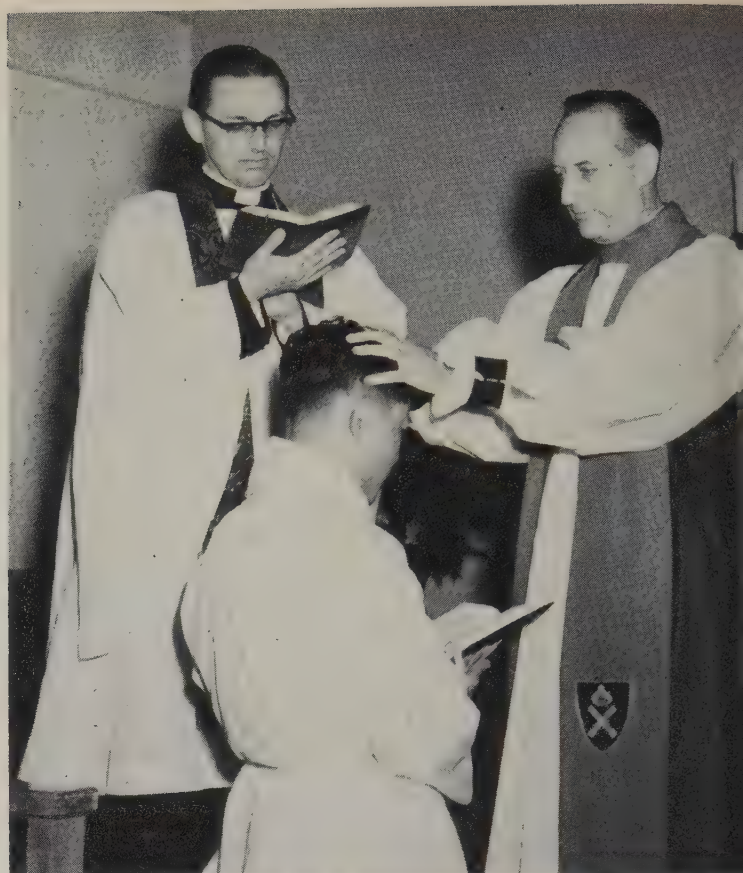


Behind the scenes a file was being built

First Okinawan Receives Holy Orders



The Rev. Paul Nakamura is a graduate of Central Theological College, Tokyo, Japan



Presented by the Rev. William C. Heffner who is in charge of the Okinawa Mission Paul Nakamura is ordained to the diaconate by the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu at the Church of St. Peter and St. Paul, Naha, on April 1. Mr. Nakamura has been assistant to the Rev. Bernard Toyama at All Saints', Shimabukuro, for the past year

Clergy on Okinawa, shown with Bishop Kennedy, include (left to right) seated, the Rev. W. A. Hio, St. John's, Nago; the Rev. Luke Kimoto, in charge of the leper congregation at Airuku-en; Mr. Toyama; and standing, Lt. Jay Nickelson, Episcopal chaplain with the U.S. Marines; the new deacon, the bishop, and Canon Heffner



A Church Has Been Won

SURROUNDED BY ISLAM, DIOCESE OF
IRAN IS FAITHFUL CHRISTIAN WITNESS

By the Rev. Pitt S. Willand

EVERYONE knows of Persia, the location of the exploits of Esther and Mordecai, the place from which come delicate Isfahan silver, magnificent rugs, exquisite miniatures, Caspian caviar, hammered brass trays and bowls.

But perhaps not so many know that Persia is now officially called Iran, the name which properly designates that great country in Western Asia, a fifth the size of continental United States or larger than the British Isles, France, Switzerland, Holland, Belgium, and Germany combined.

And probably not so many know that in Iran is a diocese of the Anglican Communion which is doing great missionary work among Moslems and Jews, and which has, from time to time, received financial assistance from the Good Friday Offering of United States Churchmen.

We should know more about this Diocese of Iran for it provides a living refutation of the view that conversions from Islam are virtually impossible to make. We should know more of it for in its churches converted Iranian Jews and Moslems

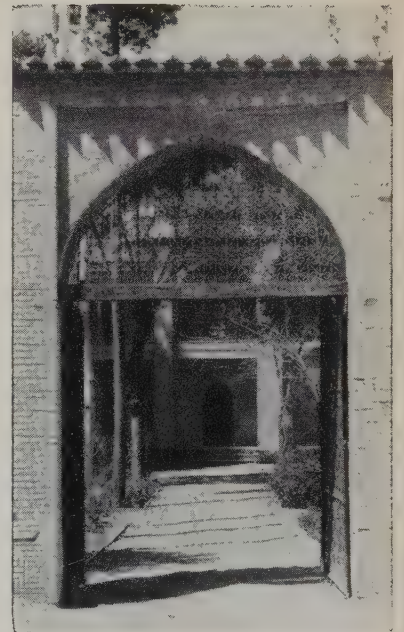
worship side by side with foreigners in one united Christian family transcending different national backgrounds and cultures. We should know more about it for it is truly a Church. That is to say it is a Mission. It exists primarily to bring men and women to Christ, and it never forgets this basic reason for its existence.

It has been my good fortune to visit the Diocese of Iran twice, the last time shortly after Easter of this year. The trip from Beirut is a far cry from that imaginatively depicted by Hollywood. There are no flying carpets. Silver wings lift the traveller from the runways of the ultra-modern airport in Beirut, carry him across a thousand miles of lofty mountains and desert wastes with glimpses of Damascus and Baghdad, and deposit him in Tehran only a few hours later.

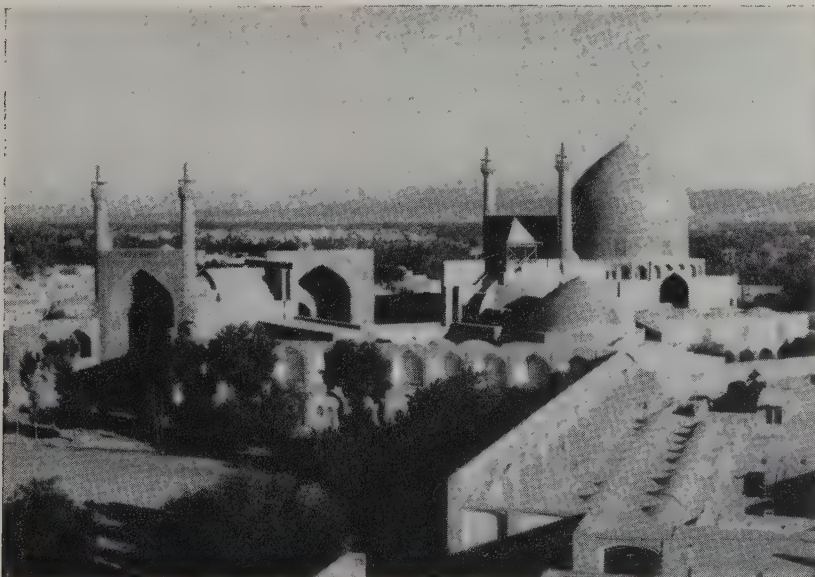
Tehran is the capital of Iran, a rapidly growing city of more than a

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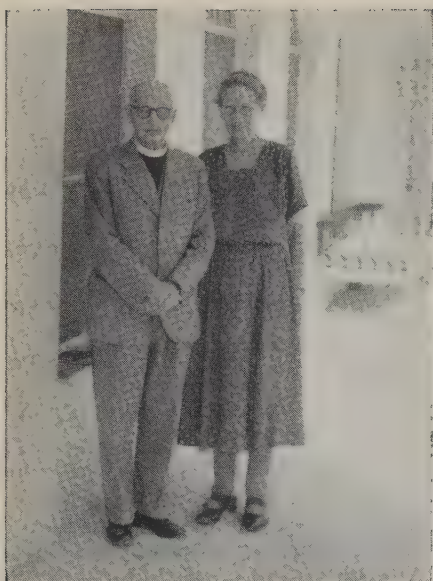
Beyond this gate
lies the heart
of the Diocese of Iran,
the mission compound at Isfahan,
where may be found life and love,
compassion and charity,
prayer and praise



• MR. WILLAND has been in the Middle East since 1954, serving in Beirut, Lebanon, as representative of the Church in America on the staff of the Bishop in Jerusalem.



One of the great cities
of Western Asia,
Isfahan is a center
of arts and crafts.
It boasts magnificent monuments
and mosques whose
tiled domes still today
rival the sky in blueness.



The Bishop in Iran, the Rt. Rev. W. J. Thompson, and Mrs. Thompson, have been missionaries in Iran for more than forty years

A Church Has Been Won

million and a half inhabitants, steadily draining much of the country's intelligentsia and youth from the provincial cities and the villages. It is not a beautiful city. It is unattractive, in fact, with its endless rows of monotonous yellow brick constructions of nondescript architecture, its narrow streams running between street and sidewalk which serve a multitude of purposes and invite the unwary to a thorough soaking, its frantic traffic, and its dust.

Still, one can look to the towering mountains to the north and find real beauty. One can also look into the faces of the people and see a friendliness and charm which is translated into acts of helpfulness done with great courtesy.

For some time, the Church Mission to Jews has maintained a school for girls, a church, and evangelistic work in Tehran. Now, with the rapid movement of people into the capital, Anglican work is being expanded. Property has been bought in the northern, residential section of the city for part of the girls' school and St. Paul's Church. Land values are very high in Tehran, and the purchase of this property represents a great act of faith by the Anglicans of Tehran, Iranian and foreign, who

want the Church to be in their midst.

But Tehran is not the seat of the Diocese nor did it figure in the early history of Anglican work in Iran. In 1869, a Church Missionary Society missionary was returning from India through southern Iran. He received permission to remain in the area to revise the Persian translation of the Bible first made by Henry Martyn. Settling in the Armenian village of Julfa across the river from Isfahan, he went to work.

Some years later a serious famine broke out, and he started relief work and prevailed upon the Church Missionary Society to begin a medical mission. Isfahan, itself, was at that time fanatically Moslem and it was not until 1900 that it proved possible to begin work in the city. In that year, a hospital was erected. Its record of selfless service did much

Metal workers in the bazaar at Isfahan



In the South of Iran, Church's

to mitigate the city's suspicions and fanaticism and to make possible the erection of schools. In 1912, the Diocese of Persia was established.

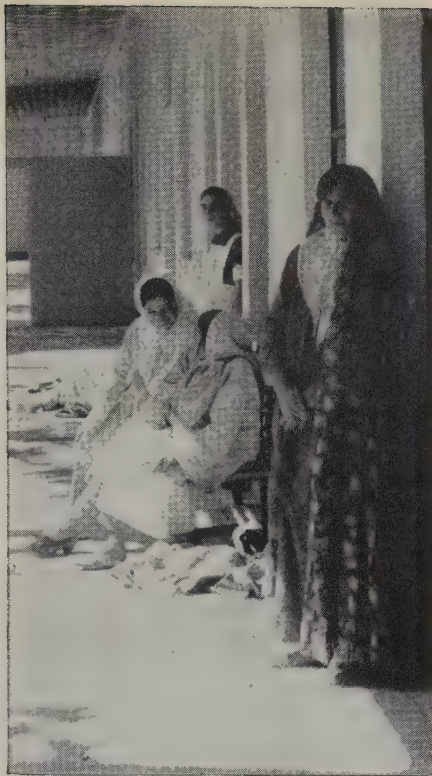
Isfahan is one of the great cities of western Asia. A center of arts and crafts, it boasts magnificent monuments of the greatest of the Safavid dynasty, Shah Abbas, who, in 1598, began the construction of his capital which was to boast some 600,000 inhabitants, replete with public schools, caravansarais, public baths, and mosques whose tiled domes still today rival the sky in blueness.

For all the loveliness of the mosques, the Christian senses their

continued

readful hollowness of spirit as he enters any one of a series of gates into the mission compound, for in this large area are to be found life and love, compassion and charity, prayer, and praise.

This is the heart of the Diocese. Here live the Bishop, the Rt. Rev. William J. Thompson, and his wife, themselves above all else missionaries. Here is a growing staff of devoted Christian workers, an expanding elementary school, the great Church Missionary Society hospital with its nearly sixty years of service to the suffering, and one of two schools for blind children in all Iran. Both hospital and school need reconstruction if they are to expand their services. Here, too, is St. Luke's Church with its steady round of services in Persian and English. Near the compound are a hostel affording



A porch of the Church Missionary Society Hospital at Isfahan

Cross atop St. Luke's Church, Isfahan mission compound, is as uncharacteristic of Iran as the pointed arch and tile work are characteristic. Bottom, Mercy School children play in mission compound.



Standard Oil Co. (N.J.)

workers in oil fields of Abadan

Christian home for girls and a bookshop selling Christian literature. It is expected that a hostel for boys will be opened this year.

In the compound, also, is the headquarters of a correspondence course in Christianity which now reaches some 120 people throughout Iran, a means of evangelism well suited to that vast country. Names are supplied the headquarters by colporteurs, some are even taken at random from those advertising for new friends in magazines.

A young man from Abadan wrote, "I was in the depths of despair, disillusioned, and frustrated. As I

walked along the road I saw an envelope on the ground. The address was illegible as a car had passed over it. I opened the envelope and read your invitation. I saw a ray of hope and am writing to tell you that I want to know more."

Later, after requesting and receiving a Gospel, he wrote, "This is magnificent. I have read and reread the Gospel. There is no question about it. I, an Irani, wish to become a Christian. Who will teach me?" So it is that the compound reaches out beyond Isfahan into the cities and villages of Moslem Iran.

Still further to the south lies Shiraz with its Church Missionary Society Hospital so highly regarded by the principal of the Government Medical College, a non-Christian, that the training of nurses recognized by the State recently has been authorized. Here, too, evangelism is vigorously carried on, and here is the Church of St. Simon the Zealot representing a significant adaptation of traditional Persian architecture to Christian use. And in the oil fields in the extreme south of the country is the Abadan parish, ministering to the Iranians, British, and Americans working there.

Two more communities of Christians are still to be mentioned, those



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EXODUS AND EXPANSION

Church will need \$708,500,000 worth of construction in next twenty years . . . from a report to National Council by the Rev. William G. Wright



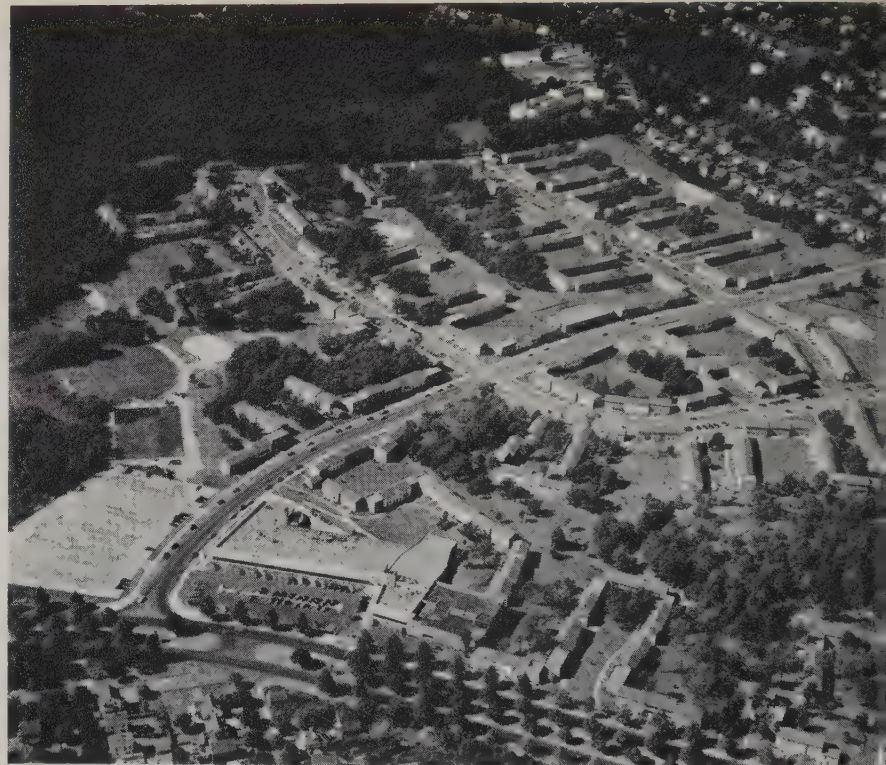
Martin L...

DURING the past ten years church, parish house, and rectory building has been going on at a rate higher than most Churchmen have suspected. A recent cross-section survey of dioceses and missionary districts indicates that during this ten-year period, \$262,200,092 has been spent for church buildings. Almost every church in the land has had a building problem, and the problems are going to continue.

All phases of American life have had to cope with population growth in the years since World War II, a growth that already has reached twenty-four million. In 1942 there were 110,000 people in the State of Nevada, for instance, and today there are 110,000 in one county alone. Despite the largest church schools and the greatest number of communicants in its history, the Missionary District of Nevada faces a hard task to keep up the ratio of communicants to population, let alone plan for the future.

The same is true for the rest of the Church. While United States population increased 6.7 per cent in 1956, the Church increased only 3.5 per cent. There simply aren't churches where the people are. Additional church space could be found comparatively simply if the problem lay in growth alone, for all parishes in 1946 had room for more adults and young people. The crux of the problem lies in change.

Thirty-one million people in the United States changed their resi-



Exurbia: new roads, new dwellings, new shopping centers, new schools . . . and new churches

A. F. Lydi...

dences last year, and three-fourths of the population have changed residences since 1941. These people are not going into areas where there are established churches waiting to welcome them. They are going into areas which were open country two, three, five years ago. Wherever new factories are constructed, wherever a thousand or even a hundred houses are built, a new constituency is developed for the Church.

In some instances new communities of a special nature have arisen, due sometimes to military installations, sometimes to newly opened

agricultural areas, often to relocation of industry. But the greatest new concentration of population which is visible everywhere in the United States is on the periphery of the cities.

Thousands of people who grew up in the city have moved to exurbia, hundreds of people who were born in the suburbs have moved to outer suburbia. Many of these people are young married sons and daughters of the Church who are buying houses, making payments on a car, and like as not, on the bills incurred at the advent of the late

• DR. WRIGHT is Director of the National Council's Home Department



Martin Leifer

CITY brownstones (left) come down in favor of developments housing thousands more people. City parishes, bereft of former congregations, find it difficult to minister to new multitudes.

baby. While there are no churches to receive them on the one hand, on the other they leave great gaps in the communicant strength of the downtown or established suburban churches in which they were reared.

Their removal has not left the inner city without people. It has made available at the heart of the city, second and third-class housing in which many more people are living than at any time past. These people, however, do not bring with them letters of transfer to the city parishes. In most instances a very low percentage of the new urban dwellers belong to the Episcopal Church. The task of reaching out to them often requires a staff and program beyond the present means of these parishes. The same parishes which ten and twenty years ago were the backbone of support for the diocesan and General Church Programs today are, themselves, in need of help.

In one twenty-nine-block New York City tract, the population has increased from 140,000 in 1940 to 215,000 today. When a great new housing development is completed, 25,000 additional people will move into this city within a city, many of whom will come from the Caribbean. The facilities of one parish are taxed to the utmost just to minister to the people within *two* blocks of the Church, and there is no Episcopal church so situated that it can effectively minister to any large segment of this housing.

A third trend in population move-

ment is one of the most striking of our times: removal from rural areas to the fringe of the cities. In 1900 the urban population was one-third, today it is two-thirds. In 1950-55 when the population increased 11.5 millions, ninety-seven per cent of this increase took place in, or adjacent to, urban centers. Here, again, problems in the life of the Church also are presented in the areas *from* which the people are moving.

The former rural residents are leaving behind small missions in sparsely settled areas, retarding their growth and hampering their efforts to achieve self-support. They are going to areas of high potential for self-support, where they can join the exurbanites to form congregations which will become parishes in two to five years.



Clifoto

How may the Church go where the people go yet still maintain the parishes left behind?

The question constantly arises, "Should the Church close out the non-productive areas and use the few dollars available to help high potential areas produce self-supporting parishes which soon will contribute to the Church's missionary program?"

This has not been a stated policy, but this is what has been happening. In 1916 there were 8,517 congregations, in 1946, 7,648, in 1956, 7,224. A net loss of 424 congregations in the past ten years and 1,293 in the past forty, has been in small town and country missions. There is no question that improved transportation has enabled some small congregations to merge with each other, but it is also true that in some communities the Church has moved away. In many jurisdictions today the Church is facing the problem of getting back into communities where its former property has been sold.

The Church must face the implications of deserting the low potential areas in favor of the high potential. If the Church has no contribution to make to souls other than in quantity, this is a right trend. If Churchmen look with something akin to the eyes of God, then this unstudied trend will have to be reversed. A net loss of 424 congregations, even with the high potential missions which have been started in the past ten years, should give pause to serious consideration.

The shifting population thus gives rise to a two-fold dilemma: how may the Church go where the

continued on page 31

YOUR CHURCH IN THE NEWS

A YOUNG American priest has been invited by the Rt. Rev. John C. S. Daly, Anglican Bishop in Korea (FORTH, October, 1956, page 24) to start a one-man theological seminary in the capital city of Seoul. The Rev. Archer Torrey, vicar of St. John's Church, Athol, Mass., will set out for Korea supported by voluntary gifts channeled through the United World Mission of Dayton, Ohio, or the Korean Church Fund. He will be the first American clergyman to participate in the Anglican Church's work in Korea.

Son of a Presbyterian missionary, Mr. Torrey was born in China, grew up in the Far East, and attended Pyeng-yang Foreign School in Korea and Yenching University before coming to the United States to complete his education. He has served



Pair of Princeton freshmen Victor Regan, Jr., and Robert Mendonca kick lopsided soccer ball up Fifth Avenue in New York to complete first lap of one-hundred-lap round-trip marathon from Princeton, N.J., to New York and back, beating a time of 1 hour, 10 minutes and winning a bet totalling \$1,000 in contributions to St. Vincent's House, Galveston, Texas.

TOWARDS GOVERNMENT BY ALL

"Proclaim liberty throughout all the land"

THROUGH THE BALLOT...

Church and Freedom Celebration opened in May at the Cathedral of St. John the Divine in New York City with special worship services, study conferences, and a series of exhibits of which panel on government at left is a part. Display will tour cathedrals of the United States during 1956 and 1957.

St. Cyprian's Church, Darien, Ga., at the People's Institute for Applied Religion in Birmingham, Ala., and with the National Town-Country Church Institute in Parkville, Mo.

SIXTEEN former members of the Church of St. Mary the Virgin, Ponce, Puerto Rico, attended the first celebration of the Holy Communion in Spanish to be held at Christ Church, Chicago, this spring. The Spanish Eucharist is now a regularly scheduled service. Most of the Puerto Rican members of the congregation have been in the neighborhood of Christ Church for about six months and appear to be permanent residents. Christ Church is helping them learn English so that they may soon participate in all phases of parish life. Meanwhile, the Rev. Francis W. Tyndall, rector, hopes to increase his knowledge of Spanish in order to begin confirmation instruction in that language.

The news of the Spanish services was received with enthusiasm by the Rt. Rev. A. Ervine Swift, Missionary Bishop of Puerto Rico, who writes, "It means much to our people here who plan to emigrate to Chicago, to know that they will find a church where they can be at home."

THREE American labor leaders, Samuel Gompers, William Green, and Philip Murray will be honored by memorial windows to be placed in the nave of the Cathedral of St. Peter and St. Paul, Washington, D.C. The gifts of the William Green Memorial Fund and the Philip Murray Memorial Fund, the windows will memorialize a Roman Catholic, a Protestant, and a Jew. The gifts come at the close of the first year of union between the AF of L and the CIO and also during the year of the Washington Cathedral's fiftieth anniversary. They will symbolize unity within the labor movement and between religions in a common service under God.



Loans to St. Christopher's, Lanikai, Hawaii, for new educational building, will be paid back to the Episcopal Church Foundation (Forth, June, page 14), the Presiding Bishop's Emergency Loan Fund, and the National Council to be reloaned for construction in other dioceses or missionary districts (see page 18)

Presiding Bishop's Committee on World Relief and Church Co-operation helped purchase small plane which the Rt. Rev. P. N. W. Strong, Bishop of New Guinea, uses to reach remote sections of the island



During twenty-thousand mile visit to the Far East, the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu (below, left), chats with Syngman Rhee, President of the Republic of Korea, and the Rt. Rev. John C. S. Daly, Anglican Bishop in Korea



U.S. Army

THE closing of Hudson Stuck Memorial Hospital at Fort Yukon on July 1 marks the end of an era in the history of our medical missionary work in Alaska. A half century ago, when there was no medical service available to the people in the Fort Yukon area, the Church met this need by building a hospital which was called St. Stephen's, taking its name from the Church and mission at Fort Yukon. It was done on the initiative and urging of the Ven. Hudson Stuck, then Archdeacon of the Yukon, and with the fullest support of the Bishop of Alaska. Dr. Grafton R. Burke, a



CHURCH hospital brought Christian ministry of healing to Fort Yukon area until the Federal and Territorial Governments were ready to assume the responsibility for medical work

Hudson Stuck Hospital Closes After Fifty Years of Service

By the Rt. Rev. Jno. B. Bentley

young medical missionary, was appointed physician and surgeon-in-charge and held that post for thirty years until his death in 1938.

After the death of Archdeacon Stuck in 1920, the hospital was renamed the Hudson Stuck Memorial Hospital. It served the people of Fort Yukon proper and those living in the scattered camps and villages within a wide radius.

Fort Yukon is located at the confluence of the Yukon and Porcupine Rivers just north of the Arctic Cir-

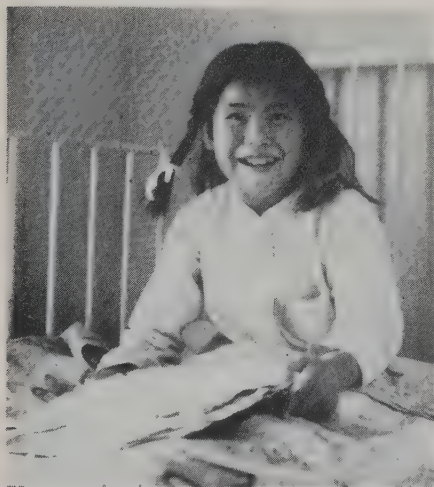
cle. The files of the *Alaskan Churchman* and of *The Spirit of Missions* tell many stories of the help, comfort, and care brought to the Indian people and the white trappers, traders, and prospectors of the Fort Yukon region by the Christian ministry of healing carried on by the hospital. All this was at a time when the Church was expected to maintain schools and medical work as well as its evangelistic program. The Church pioneered in these fields and met the needs of the people in the fields of education, public health, and medical treatment until the Federal and Territorial Governments were ready to assume this responsibility.

Fifty years have radically altered the situation that prevailed at Fort Yukon when the hospital was built. Today, the government has established well staffed and completely equipped hospitals throughout Alaska and has worked out arrangements with medical institutions in the States for the care of Alaskans who cannot receive adequate care in the Territory. For some time the government has subsidized the hos-

pital at Fort Yukon, paying for the care of indigent patients. Now that it has its own hospitals and institutions it is natural and reasonable that the government should send such patients to them and that it should withdraw its support from our church hospital at Fort Yukon.

This is in no sense a tragedy. It does not mean that the people at Fort Yukon will go without medical care. They will receive as good, and possibly better care than they have been getting in the past, but in government hospitals and institutions rather than in the Church's hospital. This does not mean that the Church has failed in its task at Fort Yukon. The Church pioneered in the area and for fifty years took care of the medical needs of the people happily. Today the government carries this responsibility. By closing the hospital, the Church in Alaska will release staff and funds which may now be used in its program elsewhere where only the Church can render an acceptable ministry.

Meanwhile, a doctor and nurse will continue on the staff at Fort Yukon to maintain a clinic for the people of that community and to carry a program of public health and medical care to the villages within a wide radius. It has all come about as the result of changing times and attitudes. The Fort Yukon of today with its airplane transportation, wireless communication and altered economy is a far cry from the Fort Yukon of half a century ago. The government has moved into the fields of education and medical care and has the funds and personnel to do the work. This is as it should be.



PROGRAM of medical care will continue to be conducted in Fort Yukon community

• Formerly Missionary Bishop of Alaska, BISHOP BENTLEY is Director of the National Council Overseas Department.

Read a Book

DR. LOWRIE OF PRINCETON AND ROME

HE is a priest of the Episcopal Church, an honorary canon of Trenton Cathedral, a professional archaeologist, an amateur architect, an ardent Alpinist, an apostle of European culture to America, a benefactor of studious youth, an ecumenical prophet, a wit who with devastating effect uses ridicule to scotch all that is ridiculous, an honorary doctor twice over, a Knight of Denmark, and one of the few commoners to hold the uncommon distinction of having been awarded, for valor, the Gold Medal of the King of Italy...

"... he is a pastor who is suspicious and scornful of religion, a theologian who is suspicious and scornful of theology; and he is a writer who requires his reader to face the implications of the Gospel—and many other things by the way—with the same rigorous thinking he requires of himself."

"He is indubitably one of the most learned and least appreciated living American scholars."

These gleanings from the pages of *Dr. Lowrie of Princeton and Rome* (Greenwich, Seabury Press, \$3.50), are part of the historical and intellectual portrait of a remarkable man that emerges from the comments of his friends upon some of his thirty-eight major works. The book is a *Festschrift*, and was presented with appropriate ceremony to the Rev. Walter Lowrie at his Princeton home on the occasion of his eighty-ninth birthday in April.

The authors of its nine essays, published "in acknowledgment of a debt," are A. W. Van Buren, professor at the American Academy in Rome; the Rev. Holt H. Graham, professor of New Testament at Virginia Theological Seminary; the Rev. Theodore O. Wedel, Warden of the College of Preachers and Canon Chancellor of Washington Cathedral; the Very Rev. James A. Pike, Dean of the Cathedral Church of St. John the Divine in New York City; the Rev. Charles W. F. Smith, professor of New Testament, Episco-

pal Theological School; the Rev. Albert T. Mollegen, professor of New Testament, Virginia Theological Seminary; the Rev. Howard A. Johnson, Canon Theologian of the Cathedral Church of St. John the Divine; the Rev. Clifford L. Stanley, professor of Systematic Theology, Virginia Theological Seminary.

Editor of the book was the late Very Rev. Alexander C. Zabriskie, professor of Ecclesiastical History and Dean of Virginia Theological Seminary, who, in addition to an essay, *What Is Christianity?*, contributed the biographical sketch that charts events and currents of interest running through a life of prodigious scholarship and productivity.

Each of the nine chapters bears the title of one of Dr. Lowrie's own books, and each is an analysis, criticism, and evaluation of Dr. Lowrie's thought on one of the diverse subjects to which he has addressed himself during his fabulously long career.

Of high popular interest is the essay called *Kierkegaard*, an introduction to the Danish philosopher

by Canon Johnson. Dr. Lowrie's chief fame in the United States has been won by his biography of Kierkegaard and the masterly translations of Kierkegaard's books he made after teaching himself Danish at the age of sixty-four. (He had already retired after twenty-three years as rector of St. Paul's-within-the-Walls in Rome with the rueful explanation that he was "superannuated.") Dr. Lowrie's combination of "importunity, invincible logic and hard cash," Canon Johnson recounts, convinced reluctant publishers that Kierkegaard's books should be printed in English. For this service to Denmark and the world Dr. Lowrie was knighted by King Christian X.

But though his mark upon society may have been made largely through Kierkegaard, or Albert Schweitzer, whom he was also first to translate, Walter Lowrie has profoundly influenced the Church by means of the wide-ranging books covered in the remaining essays. Any Churchman concerned with the background, trends, and problems of the Church—such as liturgical reform, church unity, ancient art, eschatological theology—will find them rewarding reading.

Dr. Lowrie himself has contributed three pieces to his book: *A Genealogical Disclaimer*, which presents a flippant and lively picture of

continued on page 30



FLANKED by reverend essayists (left to right) Johnson, Graham, Wedel, Mollegen, and Smith, contributors to book in honor of his eighty-ninth birthday, the Rev. Walter Lowrie examines the volume. Behind him stands Mrs. Alexander C. Zabriskie, widow of book's originator-editor.

CHURCHMEN IN THE NEWS

The Hon. Clarence M. Mills: A Great Intent

By ROBERT B. ALLEN, JR.

WHEN Judge Clarence M. Mills walks the mile and a half from his Oklahoma City home to the Oklahoma County courthouse—which he often does—he walks with the steady, aggressive gait of a man who knows where he is going in life.

He has known it ever since the day twenty years ago when he became an Episcopalian and translated into personal action the stirring words of the Prayer Book's General Thanksgiving: . . . *that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service. . . .*

This is the record Judge Mills is making as an outstanding Churchman and public servant as he looks down from his judicial bench in one of Oklahoma's busiest courts. And with each day he finds himself calling not only upon his vast knowledge of law and legal technology, but the Christian faith. It can be practiced in a courtroom, too, he says with a knowing smile.

It all becomes more significant when one considers that this man, dean of the district bench in the

Sooner State's largest county, runs one of the most widely praised courts in America. In 1956, Judge Mills' district court was again ranked first among state trial courts. It was the fourth straight year this honor was paid the Mills court by the Institute of Judicial Administration at New York University following a study of ninety-seven courts in the larger cities of the United States.

It is not always easy for a man to sit in judgment of other men and keep his philosophy divorced of cynicism. But there's no room for it in Judge Mills' life. For all his years on the bench, he has never lost faith in people.

"Most of them are a lot better than we think they are," he says. "I think the world has treated me much better than I have been entitled to and I believe that is true of most of us."

Recently an Oklahoma City newspaper reporter called on Judge Mills for an interview. The newsman did not inquire about the number of cases on the docket or seek the judge's opinions on political issues. What he asked was, "Is life worth living?"

If the interviewer's question surprised the judge he showed no sign of it. He did lean back in his big chair and ponder for a moment. Then he looked at the reporter and said, "In the first place, that is an impertinent question."

The newsman waited, and Judge Mills went on: "God put us here for a definite purpose, and we certainly have no right to question it. We may never know what our purpose is, or whether or not we have accomplished it, but this we do know: there is a great intent behind this whole business of living."

For in the opinion of this prominent Oklahoma judge, spiritual things are the most important of all. A communicant of St. Paul's Cathedral in Oklahoma City, where he was confirmed in 1937, Judge Mills has given unstintingly of himself to

the Church. At various times he has served on the vestry, been an active member of the Bishop and Council served on the governing board of Casady Episcopal School, held a key post on the Bishop's Committee on Laymen's Work in the Diocese and taught a Sunday class for adults at St. Paul's that has become so popular it regularly draws inquirers of many faiths.

Judge Mills' class is one of the best known anywhere in Oklahoma. One of his students sums it up: "The judge is doing a tremendous job of defining the faith for those of us who think of ourselves as intellectuals. Because of his vast background of reading, he has helped the person having difficulty to see that there is no conflict between science and the faith. In this sense he has been a lay apostle to the intellectuals."

But Judge Mills, a sincere, humble man, wants no praise for his accomplishments as a layman. "It's not the success but the striving that counts," he says. "I don't believe any man can be happy unless he has a purpose in life."

When FORTH suggested to the judge that he would be a good subject for Churchmen in the News, Judge Mills was astonished. "I am not aware that I have made any substantial contribution to the work of the Church," he said. "If I have done anything it is because the Church is a part of my daily life."

The judge is not the only worker in the family. Mrs. Mills manages to keep almost equal pace with her husband in church affairs. "Some way or other," Judge Mills grins, "she works in about every drive that comes along."

The third member of the family is a daughter, married to Lt. Bert Beals, a scientist with two degrees from MIT, who is currently stationed at an Oklahoma Air Force base.

Judge Mills has devoted his career to the State in which he was born. After obtaining his degree from the University of Oklahoma, he entered law practice and then politics to win one term after another as senior judge of Oklahoma County district court. Most opponents have



JUDGE MILLS . . . "God put us here for a purpose and we have no right to question it"

• A Cushing, Okla., newspaper man, Mr. ALLEN is a FORTH Correspondent and editor of the Oklahoma edition.

Canterbury Conference to Meet at Sewanee

FAITH AND THE UNIVERSITY will be the theme of the first National Study Conference sponsored by the National Canterbury Association at the University of the South, Sewanee, Tenn., August 28-September 4.

Among the conference leaders will be the Rt. Rev. Stephen F. Bayne, Bishop of Olympia; the Rev. T. Mollegen, Professor of Christian Ethics and New Testament at Virginia Theological Seminary; the Rev. John B. Coburn, Dean of Trinity Cathedral, Newark, N.J.; and the Rt. Rev. John E. Hines, Bishop of Texas.

The conference is open to university and college students, faculty, administrators, college clergy, and women workers. Enrollment is limited to six hundred, and the University of the South has assured the National Canterbury Association that there will be no segregation. The fee is \$40. Eligible persons may write the Division of College Work, 31 Fourth Ave., New York 10, N.Y., for registration material.

Churchmen continued

even up their efforts to unseat him. There never was a fairer judge anywhere, his colleagues say of him.

Last October an Oklahoma City newspaper added another tribute: There probably is no more sincere or conscientious man on the bench in Oklahoma . . . he is dedicated to his work with the courts, and he is a man who will lean over backward to see that justice is obtained."

For Judge Mills life is worth living. He has taken Anglicanism to the judicial bench with him.

ROBERT YOUNG, winner of Television's Emmy Award for his role in *Father Knows Best*, has accepted an invitation to serve as consultant to the National Council's Radio and Television Division. Before beginning his role in the television series, Mr. Young was widely known as a motion picture actor.

Offstage Mr. Young has had ample opportunity to demonstrate that *Father Knows Best* since he is

LET US PRAY

Let us give thanks for families and for vacations, for sun and wind and stars, for time and relaxation, for books and music and conversation, for "all the blessings of this life."

WE thank thee, Lord, for the glory of the late days and the excellent face of the sun. We thank thee for good news received. We thank thee for the pleasures we have enjoyed and for those we have been able to confer. And now, when the clouds gather and the rain impends, permit us not to be cast down; let us not lose the savor of the past mercies and past pleasures, but, like the voice of a bird singing in the rain, let grateful memory survive in the hour of darkness. If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience.

ROBERT LOUIS STEVENSON, 1850-1894

Let all the world in every corner sing,
My God and King!

The heavens are not too high,

His praise may thither fly:

The earth is not too low,

His praises there may grow.

Let all the world in every corner sing,

My God and King!

Let all the world in every corner sing,

My God and King!

The Church with psalms must shout,

No door can keep them out:

But, above all, the heart

Must bear the longest part.

Let all the world in every corner sing,

My God and King!

GEORGE HERBERT, 1593-1633

Edited by the Rev. ROBERT N. RODENMAYER, S.T.D.

the father of four daughters. An active Churchman in the Diocese of Los Angeles, Mr. Young is a member of all Saints' Church, Beverley Hills.

● THE RT. REV. MIDDLETON STUART BARNWELL, Bishop of Georgia from 1935 to 1954, Bishop of Idaho from 1925 to 1935, and sometime a Field Secretary of the National Council, died at his home in Savannah, Ga., on May 5. He was seventy-four years old.

● Two Churchwomen from the United States are the first women to be elected to the vestry of the American Church in Geneva, Switzerland. HELEN TURNBULL is Associate Secretary of the World Council of Churches Department of Co-operation of Men and Women in Church

and Society, and Mrs. ROBERT SEAMAN is the wife of an executive with Union Carbide Europa.

● MRS. HARVEY ROSS of Pine Ridge, S. D., was selected Teacher of the Year by the Assembly of United Church Women of South Dakota. An American Indian, Mrs. Ross is a communicant of Holy Cross Episcopal Church and teaches at Oglala Community School in Pine Ridge.

● THE RT. REV. HENRY KNOX SHERRILL, Presiding Bishop, and Mrs. Sherrill were guests of the Most Rev. Philip Carrington, Archbishop of Quebec, during the annual synod of the Diocese of Quebec, June 4-6. Bishop Sherrill spoke at a dinner in his honor, addressed a session of the synod, and met with Canada's Prime Minister, Louis St. Laurent.

A Job for George

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At vestry meetings, too, he began to sound out sentiment at St. Trumwin's on contributing to a diocesan scholarship fund to assist young people in summer service for the Church, and to aid them if they wanted to go on to seminary or training school. In a priestless parish the need was easy to demonstrate. A few vestrymen felt that St. Trumwin's should establish its own fund, but George managed to convince them that the more comprehensive diocesan fund would serve the Church more effectively.

Behind the scenes in the diocesan office a file of church vocation interest cards was being made up. It contained the name and address, date and place of birth, baptism and confirmation dates, school or college, parish affiliation, etc., of every young person in the diocese who had expressed interest in working for the Church. On the back of each card was space for a record of correspondence and any action that came out of it—such as acceptance as a postulant. Twice a year letters were to go to every name in the file, containing pertinent information on Christian vocation, news of diocesan and area conferences, summer service projects and other summer opportunities, news of books and study materials, and anything else that would keep alive the stirring of vocation.

Immersed as he was in the Program of Recruiting, George Fanfaronade knew that the committee had only scratched the surface. There were dozens of devices still untried

A Church Has Been Won

continued from page 17

in Yazd and in Kerman. Unfortunately, for want of resources of men and money, the hospitals in both have been closed and there are no resident clergy or trained workers. Still, the small Christian congregations hold together, and worship continues under the leadership of a carpenter and a weaver, both converts, both giving a part of their time to Christ.

The present institutions of the Diocese of Iran have done much despite shortages of manpower, financial resources, and equipment. A small Christian Church has been won from Islam and Judaism. But these are not the only difficulties which the Church in Iran faces. Another lies in the Church's isolation within its own environment.

that could fan into flame the vocations God was kindling in His children. But the most important thing was not being neglected.

On the Fanfaronades' household calendar, and on more and more calendars everywhere in the diocese, bright, unignorable red crosses began to mark particular days. They were the Ember Days, the Third Sunday in Advent, and Theological Education Sunday—days set apart for particular prayer that vocations to God's service might be heard. And, informed, encouraged, helped and prayed for, the young men and women of the diocese were already beginning to offer themselves for the Church's ministry.

tion within its own environment.

The Iranian Church exists in the middle of Islam which, to a very considerable extent, molds the character of its environment. The Christian is an anomaly, often deprived of full social and intellectual contact with his fellow citizens. There is always a pressure to conform and in conforming to apostasize. In no areas is this danger more real than in marriage for marriage with a non-Christian but increases that pressure. Again, the results of this isolation are seen in the children of Christian homes who, when they are old enough to sense their difference from the mass of their fellows, often blame their parents bitterly.

The government, too, has not viewed the Christian Church in Iran with sympathy and understanding. In 1940, it took over the schools operated by the Church Missionary Society, not because they were Christian but because they were foreign. In 1953, in consequence of the dispute between Iran and Great Britain over the nationalization of the oil industry, the Diocese suffered heavily. Two of the clergy, including the present Bishop who had given nearly forty years of service to Iran, were expelled. Missionaries on furlough were not granted permission to return. Even today, while lay missionaries are generally granted visas to enter the country, considerable difficulty is experienced in obtaining permission for ordained clergy.

Last, the necessarily close tie which links the Diocese with the West is a potential and perhaps actual liability to the Church. Iran, like all of the Middle East suffers understandably from xenophobia. The West, largely justifiably is under suspicion, a suspicion which tends to fall on any Church which has to draw much of its manpower and money from the West. At present, this seems not to be as serious a peril in Iran as in the Arab nations, but it could easily in the future become as real a danger to the Diocese as it has been in the past.

For all these difficulties and dangers, the Diocese of Iran has a great record of achievement in bringing the Gospel to a proud and ancient land. It stands ready now to expand its work of loving service and faithful witness.



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On Your TV Screen

continued from page 5

the major networks could afford to support a research service such as the Neilson TV Index. It is only because all the big networks and many sponsors and agencies use the rating services that the cost of their operations can be financed.

What is involved in making a rating? Different companies do it differently.

Neilson TV Index selects a carefully chosen sample of homes and installs a moving stylus in the TV set which records every dial change made during the twenty-four hours of each day. The organization also asks the viewers to keep a diary showing who in the family were watching which programs. This gives audience composition.

Pulse has interviewers who call at the homes of its selection. These interviewers ask questions as to programs watched and who watched them. They also ask interviewees to associate what activities were going on in the home at the time of various programs whether anyone was watching or not. *Pulse* rates every quarter hour.

Trendex is a quick rating by telephone. About four hundred telephone calls are made during a program and the results tabulated. The value of this poll varies. I was surprised to learn that twenty-five per cent of our homes still have no phones, hence, at most only seventy-five per cent of a population can be reached by this method.

There are other methods for evaluating the effect of a program, of course, but these are the most widely used.

Another rule in program research is one which religious broadcasters can take to heart. The researchers are free to follow truth wherever it may lead them. The producers of the programs cannot interfere with or influence findings. Religious broadcasting has seldom come under this discipline of objective research.

Stations and networks generally feel they cannot afford to spend the considerable money it would cost to research religious programs when most of such broadcasts are on free time and bring in no income. Churches, on the other hand, have

such limited funds that little can be spent on adequate research.

As matters now stand, most religious broadcasters depend on mail response. This response is often gratifying but it is scarcely a straw in the wind from a true researcher's point of view. There is no control over response to indicate that the viewers sending in letters represent a true cross section of the total audience.

One thing, however, is becoming clear to conscientious religious broadcasters. If the Church wishes to talk to anyone outside its own people, we must find means of evaluating the results of existing programs and give heed to the findings.

Research is the TV broadcasters' magic mirror which reflects the size, features, and feelings of the great unseen audience so they need not work in blind ignorance as to whether they are doing a good job or not.

IMC to Meet at Ghana

At the invitation of the Christian Council of Ghana, the new West African republic, the Assembly of the International Missionary Council will meet from December 28 to January 8, 1958, at the University College of the Gold Coast, near Accra. In addition to its review of policy and activities in the service of co-operation in the Christian world mission, the Assembly will plan an All-African Conference to be held at a future date.

The Episcopal Church is related to the International Missionary Council through its membership in the Division of Foreign Missions of the National Council of Churches.

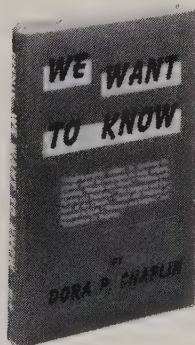
Church Families Welcome Overseas Students

A PROJECT to bring from five to ten students from overseas Anglican Churches to live with Episcopal Church families in the United States won the enthusiastic support of the National Youth Planning Committee's consultation at Seabury House, Greenwich, Conn.

The consultation brought together two priests and two high-school-age youth leaders from each Province under the leadership of the Rev. Richard L. Harbour, Executive Secretary of the Christian Education Department's Youth Division, and Mrs. Harbour, who is editor of publications for the Division. The first of its kind, the consultation was planned to serve as a sounding board for the program and policies of the Division.

PRINCIPALS of more than fifty parish day schools and boys' and girls' preparatory schools met this past spring with church leaders at an Episcopal School Association conference at Seabury House, Greenwich, Conn. The first conference at which all three kinds of schools were represented elected a permanent council for the Episcopal School Association under the chairmanship of E. Allison Grant, headmaster of Grace Church School, New York City.

The aims of the Association are "to strengthen existing schools; to assist new schools in finding their rightful places; and to provide the opportunity for all the Church's schools to relate themselves to the Church's life and work and to each other."



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The Demand for Heroism

continued from page 7

scourging and imprisonment and beating, and then saying, "Woe is unto me, necessity is laid upon me if I preach not the Gospel." Or it is a Martin Luther, standing in judgment, who could declare, "God helping me, I can do no other."

The Christian faith has been revealed to me not in history alone, but in the lives of very simple men and women whom I have known in my parochial experience, many of whom did not have the financial ability to be mentally sick. And so they had to keep on and they faced hard decisions. They bore great burdens because they felt it was the right thing to do. There is the real meaning and the strength of the call of Christ to men and women in every age.

Now before us as was true of our forebearers there are many uncharted seas. I am not wise enough nor does our generation seem to be wise enough to give definitive answers to these problems, but I am confident that we should not meet these in fear or anxiety. We must not meet them in a phobia that something dreadful may be in store for us. We must have something of the courage and the high adventure of those who took to the seas so many years ago, for only in that bold and daring and self-sacrificing way can we all ever hope to find any solu-

tions. Christianity is a religion which demands heroism.

Let me illustrate what I mean by one or two examples: there is this uncharted sea of nuclear power. On the one hand, it may conceivably mean the destruction of the world. That certainly is something dreadful to contemplate yet I know of no promise anywhere in Scripture that the world is to be eternal, it is God who is eternal, who lives and reigns. Or nuclear power can be used for tremendous progress, the development of new agencies of human helpfulness. All I know is that this problem must not be met in a state of defeatism, in an atmosphere of fatalism that nothing can be done. It must be faced in a spirit of daring, of high adventure as God has opened a remarkable way before the children of men. We ought to have the simple faith and the courage to face some of these perplexities and problems not in a spirit of fear but in an atmosphere of gratitude for what God has made possible in the betterment of the lot of all mankind.

Or again, there is an uncharted sea of human relationships. Some years ago, a statesman in this country talked about "an impregnable fortress of America" and about the "hordes of Asiatics" that we must face. Shortly after that radio address, I was at a dinner at which a man who had had long association with the Asians spoke, and he said, "My friends, there are no hordes of Asiatics. There are men and women

and boys and girls and little children and babies just the same as we are."

It has been my privilege to travel in many places in the world, and I find that to be profoundly true. I cannot generalize about some of these phobias we have. I think, for example, of walking in a side street in Kyoto three years ago when three little Japanese boys came out. They had wooden pistols and they shouted "cowboys." I think of the couple in Okinawa that worked for the commanding general when we were there and of people that I had the privilege of confirming, some fifty-eight.

Now we have to think of the uncharted sea of human relationships. We have to think not only from our own point of view but try to imagine what those people think of us. They get very tired of hearing about American success and so-called American know-how. We do know a great deal about many things but we have so much to learn in the way of compassion and sympathy and understanding. From India we have something to learn of mysticism and the life of the spirit. Our Western culture makes an incalculable gift with its emphasis upon freedom and initiative to all mankind and no one could second that more enthusiastically than can I. But these things cannot be rammed at people. They can only be loved into people. We need to chart the sea of human relationships by building brotherhood between men and nations. We need a compassion and a certain assurance that we are not afraid of men and women who, just as we are, are the children of God. So I might go on in areas in our domestic field.

These stormy uncharted seas challenge our resourcefulness, our faith, and our courage just as much as those pioneers of years ago were forced to face the conditions of their day. The Gospel says, *Be not anxious for the morrow*. But I do not think that means we are not to be prudent. But it means we are not to be tense

continued on next page

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GI's Issue Newsletter

BRAINCHILD of a young serviceman, Pfc. James H. Trousdale III, the first issue of a newsletter called *The European Episcopalian* has been circulated among Churchmen on the Continent. Containing a comprehensive list of Episcopal clergymen, military and civilian, and all scheduled services, the publication was sent in February to every Episcopalian known to be in Germany.

It has already brought together the Churchmen living in Bamberg, Germany, who, after securing an Old Catholic priest to celebrate their first Holy Communion in over a year, have organized regular services.

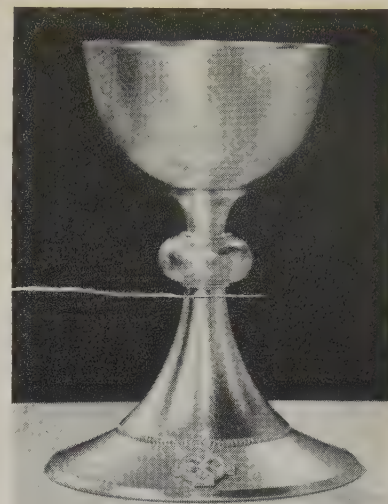
Private Trousdale, a communicant of Grace Church, Monroe, La., conceived the idea of the newsletter when he was sent to Germany with an anti-aircraft artillery unit and found it difficult to locate fellow Churchmen. Investing most of his off-duty time and his personal funds, he launched the project with the help of the Heidelberg Military Chapter of the Brotherhood of St. Andrew.

The Demand for Heroism

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and we are not to lose faith and courage. *Be not anxious for the morrow* goes back to an unselfishness because we are here not to save or to serve ourselves, but to serve the living God. It has been said of military men in other generations that many times they were prepared for the next war with the weapons of the last war. And I am inclined to think that we are apt to do the same in the problems of peace or of society. We are meeting the problems of today in an atmosphere and in a background which through changing circumstances have little value for the problems of today and of tomorrow.

So, as the descendants of these people who dared greatly, I trust that in the observance of this anniversary, we will be able to throw back our shoulders a little more, to stand a little straighter, to forget our worldly fear and anxiety, and to look forward to that haven, not where we would be, but to that haven where God, in his justice and in his mercy, would have us be.



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Read a Book

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Religion and Social Work edited by F. Ernest Johnson. A publication of the Institute for Religious and Social Studies. (New York, Harpers. \$3) Contributors include Almon R. Pepper, Thomas J. Bigham.

A Boy's Prayer Book compiled by John Wallace Suter. (Greenwich, Seabury Press. \$1.50)

The Episcopal Way of Life: What it means to live and worship as an Episcopalian by W. Norman Pittenger. (Englewood Cliffs, Prentice-Hall. \$3.50)

About the Bible by Frank W. Moyle (New York, Scribners. \$3.50)

Unity in the Faith. Essays by William Porcher DuBose, edited by W. Norman Pittenger. (Greenwich, Seabury Press. \$3)

Christian Living by Stephen F. Bayne, Jr., Volume Five in The Church's Teaching series. (Greenwich, Seabury Press. Paper \$2. Cloth \$3.50)

Lands of the Bible: A Golden Historical Atlas by Samuel Terrien, illus. by William Bolin. (New York, Simon & Schuster. \$3.95)

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Exodus and Expansion

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people go and at the same time maintain the parishes and missions they leave behind?

The tremendous amount of construction in the past ten years amounting to a capital expenditure of \$262,200,092, averages \$36,295 for every one of the present 7,224 parishes and missions. The local congregations themselves raised \$235,943,004.79, and the dioceses provided \$19,677,774.84 in grants and loans. The remainder came from national sources, \$3,650,713.27 in grants, and \$2,928,600 in loans. A third of these capital grants came from the United Thank Offering, the rest from National Council legacies and the Home Department budget, the Reconstruction and Advance Fund, BUILDERS FOR CHRIST, and the 1956 Church School Missionary Offering. The loans were made available through the Presiding Bishop's Emergency Loan Fund (FORTH, October, 1955, page 15), the Episcopal Church Foundation (FORTH, June, page 14), and other financial arrangements through National Council.

But we have not begun to see what growth can be nor have we seen what demands on the Church can be for capital expansion. If it took \$262,200,092 for the Church, though lagging, to keep up with a population growth of 24,000,000, it will take an additional \$708,000,000 to provide for an additional predicted growth of 65,000,000 persons in the next twenty years.

Some dioceses are facing realistically the need for capital expansion, but only about fifty per cent have any loan funds. The Home Department is convinced that the high potential congregations can be aided as much by a loan as by a grant. More than five dollars worth of construction has been done for each dollar loaned, and the money is returned to be used again and again. Some dioceses have present plans for capital fund campaigns which probably will provide \$16,696,924.29 to be used for both loans and grants.

If \$26,257,087.21 in loans and grants by the national Church was necessary in the last ten years to make \$262,200,092 capital improve-

ments, \$70,850,000 will be needed in the next twenty years to provide outside help on a total of \$708,500,000. These figures are minimum. They contain nothing for overseas expansion and do not take into consideration that capital improvements inevitably call for expanding operating costs, clergy salaries, staff salaries, maintenance and upkeep.

If the Emergency Loan Fund and the Episcopal Foundation ten-year loans revolve twice and three-year construction loans revolve six times, the total loan money in sight for the next twenty years will be \$7,925,000. The accumulated United Thank Offering, undesignated legacies, Home Department budget, and Church School Missionary Offering for twenty years will make possible \$9,800,000 in grants. These anticipated national Church assets totalling \$17,725,000 come nowhere near the \$70,850,000 needed. Additional capital must be found if the Church is to meet the minimum needs of expansion and insure that in 1977 there will still be one Episcopalian for every ninety persons in the United States.

The major task now will be in the areas where there are no churches, where churches will have to start from nothing. Established parishes have made major improvements during the past ten years and can finance themselves with a minimum of outside help. The new congregations need a higher percentage of aid. At the same time, the Church must not compromise its conscience by shutting down the smaller congregations in order to throw all its resources into the high potential areas. The Church must plan to support both.

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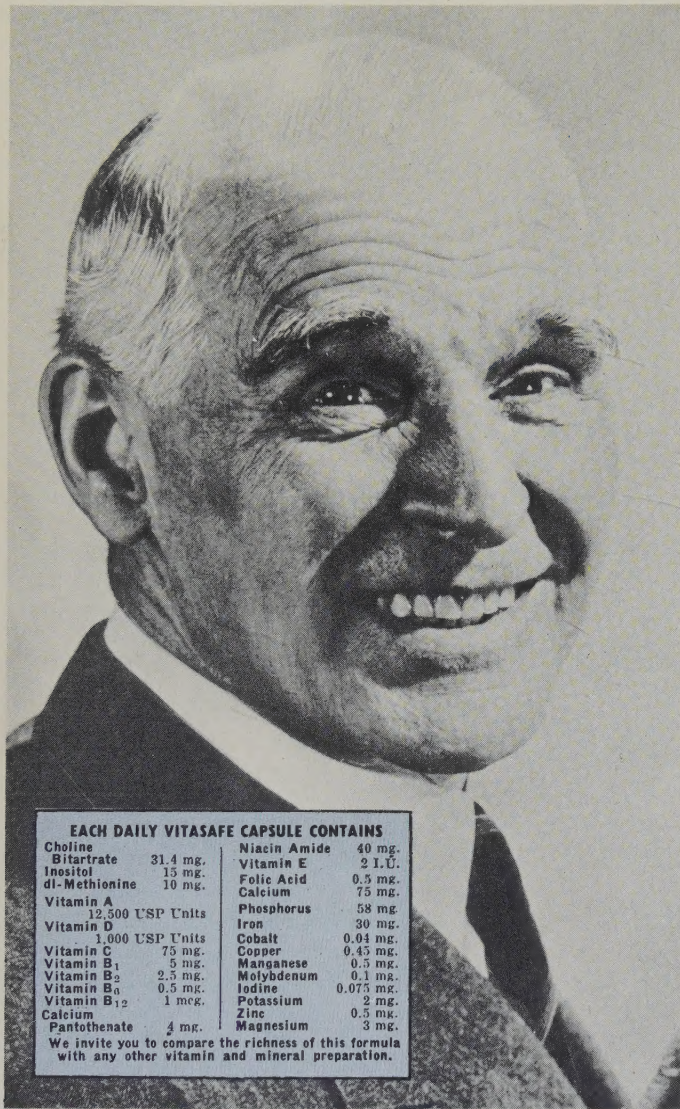
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Vitamin C	75 mg.	Iron	30 mg.
Vitamin B ₁	5 mg.	Cobalt	0.04 mg.
Vitamin B ₂	2.5 mg.	Copper	0.45 mg.
Vitamin B ₆	0.5 mg.	Manganese	0.5 mg.
Vitamin B ₁₂	1 mcg.	Molybdenum	0.1 mg.
Calcium		Iodine	0.075 mg.
Pantothenate	4 mg.	Potassium	2 mg.
		Zinc	0.5 mg.
		Magnesium	3 mg.

We invite you to compare the richness of this formula with any other vitamin and mineral preparation.

I ALWAYS felt simply "run down." People were thinking of me as a "spoil-sport." I didn't know why until my doctor put me wise. He told me that I acted like a man much older than myself . . . and explained *why* I felt "tired" . . . *why* my youthful vigor was slipping away . . . *why* my wife and family were beginning to think of me as a worn-out man.

He told me how a vitamin-mineral deficiency in my diet could bring on these symptoms—rob me of the joys of living . . . and suggested that I supplement my diet with pep-building vitamins and minerals. Thousands of others had found new energy, new youth, new happiness by adding these essential factors to their diet.

Well, I put off doing anything about my condition—until one day I read the Vitasafe ad in a magazine, offering a 30-day FREE supply of high-potency Vitasafe C.F. Capsules! I figured I *had nothing to lose*, so I mailed the coupon. When my free supply arrived, I began taking one Capsule a day. In a short time, I began to feel like a new man! My pep and vigor came back, I continued with the Vitasafe Plan—and I felt stronger—younger—more energetic!

Today, no one thinks of me as a "worn-out old man." I've got pep and energy to burn, and I have fun like a fellow half my age! *And you may too!* Why don't you take advantage of this sensational free offer to see for yourself whether you too can again feel peppy and full of life! Accept this *no risk offer* as I did.

FREE 30 DAYS SUPPLY HIGH-POTENCY CAPSULES

LIPOTROPIC FACTORS, MINERALS and VITAMINS

You pay only 25¢ to help cover postage and shipping expense to anywhere in the U. S. A.

Safe Nutritional Formula Containing 25 Proven Ingredients: Choline, Inositol, Methionine, 11 Vitamins (Including Blood-Building B-12 and Folic Acid) Plus 11 Minerals

To prove to you the remarkable advantages of the Vitasafe Plan . . . we will send you, without charge, a 30-day free supply of high-potency VITASAFE C. F. CAPSULES so you can discover for yourself how much healthier, happier and peppier you may feel after a few days' trial. Just one of these capsules each day supplies your body with over *twice* the minimum adult daily requirement of Vitamins A, C and D—*five times* the minimum adult daily requirement of Vitamin B-1 and the *full* concentration recommended by the National Research Council for the other four important vitamins! Each capsule also contains the amazing Vitamin B-12, one of the most remarkably potent nutrients known to science.

POTENCY AND PURITY GUARANTEED

As you probably know, the U.S. Government strictly controls

each vitamin manufacturer and requires the exact quantity of each vitamin and mineral to be clearly stated on the label. This means that when you use VITASAFE C. F. CAPSULES you can be *sure* you're getting *pure* ingredients whose beneficial effects have been proven time and again!

HOW THE VITASAFE PLAN OPERATES TO SAVE YOU MONEY

When you receive your free 30-day supply of vitamins, you are under no obligation to buy anything. With your vitamins you will also receive a handy postcard. If after taking your free Vitasafe capsules for three weeks you are not satisfied in every way, simply return the postcard and that will end the matter. Otherwise, it's up to us, and we will see that you get your next month's supply of vitamins on time — at the low, money-saving price of only \$2.78!

AMAZING NEW PLAN SLASHES VITAMIN PRICES ALMOST IN HALF!

With your free vitamins you will also receive complete details regarding the benefits of an amazing new plan that provides you regularly with all the vitamins and minerals you will need. This Plan actually enables you to receive a 30-day supply of vitamins every month regularly, safely and factory fresh for exactly \$2.78 — or 45% lower than the usual retail price. **BUT YOU DO NOT HAVE TO DECIDE NOW**—you are under no obligation to buy anything from us whatsoever. To get your free 30-day supply and learn all about the benefits of this amazing new Plan, be sure to send the coupon now!

VITASAFE CORPORATION

43 West 61st St., New York 23, N. Y.

FILL OUT THIS NO RISK COUPON TODAY!

VITASAFE CORP.

43 West 61st St., New York 23, N. Y.

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Please send me free a 30-day supply of the proven VITASAFE CF (Comprehensive Formula) Capsules, under your money-saving plan. I am not under any obligation to buy additional vitamins, and after trying my free sample supply, I may accept the monthly benefits and substantial savings offered by the VITASAFE Plan, or if not fully satisfied will reject them simply by returning the postcard provided with my free supply. In any case, the trial month's supply of 30 VITASAFE Capsules is mine to use free.

I ENCLOSE 25¢ (coins or stamps) to help for packing and postage.

Name.....

Address.....

City..... Zone..... State.....

This offer is limited to those who have never before taken advantage of this generous trial. Only one trial supply per family.

Retail Value \$5.00



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